The

Non-Subscribing Presbyterian.

No. 21. MARCH, 1909. PRICE ONE PENNY. 1s. 6d. per annum, post free

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Notes of the Month.

ON Sunday, 14th February, the Rev. Dr. Mellone announced to his congregation in Holywood that he would terminate his ministry in August next upon his appointment as assistant to his father-in-law, the Rev. R. B. Drummond, of Edinburgh.

Dr. Mellone has been since 1898 minister of the Non-Subscribing Presbyterian Church, Holywood. He was a student of Manchester College, Oxford; graduated D.Sc. (*Edin.* 1895); M.A. (*Lond.* 1896); and was Hibbert Scholar 1893–97. Among other appointments during this period, he was "Examiner in Philosophy in the University of Edinburgh; Visiting Examiner in the Unitarian Home Missionary College, Manchester; formerly Examiner in Philosophy in the University of London and in the University of St. Andrew's."

Included among the products of his pen may be found Studies in Philosophical Criticism and Construction; Leaders of Religious Thought in the Nineteenth Century; An Introductory Text-book of Logic; Converging Lines of Religious Thought; and in conjunction with Miss Margaret Drummond, Elements of Psychology.

The severance of Dr. Mellone from the Non-Subscribing Presbyterian Church of Ireland will be very keenly felt, not only in Holywood, where he is greatly beloved, but by a far wider circle of friends to whom he has, by his uniform gentleness, kindliness and thoughtfulness, endeared himself.

We are glad to see that at the Annual Meeting of the Irish Temperance League held on January 26, Mr. John Smyth, M.A., F.R.S., of Banbridge, was elected President for the ensuing year. In thus honouring Mr. Smyth, the League is honouring itself, as well as giving deserved recognition to the long and unwearied services which he has rendered to the Temperance cause. We join with many others in expressing the hope that Mr. Smyth's year of office may be a very happy one to himself, in a cause with which he has been so long associated.

The Archbishop of York has sent a letter to the bishops of the northern province drawing attention to the Archbishop of Canterbury's letter to the bishops of the southern province in support of the forward movement which the Church of England Temperance Society is anxious to make during the present year. His Grace expresses the earnest hope that the northern province will not be behindhand in co-operating with the movement.

A deputation, waited upon the Prime Minister a few days ago to press the need of reforms in regard to boy labour. The deputation pointed out that there is a vital connection between boy labour and unemployment, and that one of the ways of getting at the roots of unemployment is strictly to limit boy labour.

It appears we are manufacturing loafers and the chronic unemployed between the ages of thirteen and twenty-one. Thousands of boys are allowed to drift into occupations which leave them without any qualifications for further employment when they arrive at the age of manhood. Of such occupations me may mention that of the bootblack, the van-boy, and the boy carter, occupations which lead to nowhere. But worse than these in both their moral and physical effects are street-trading, touting for carrying luggage at railway stations, and the position of caddy on the golf-course. All these employments are responsible for much loafing, crime and chronic unemployment in later years, and it is impossible to exaggerate the gravity of the situation.

Moreover, the hours of labour at present are much too long. Mr. Sidney Webb declared the other day that in London boys were working for twelve, fourteen and fifteen hours a day, and he suspected it was the same in other cities. What is the use, we are inclined to ask, of providing Continuation and Technical Schools under conditions of that kind? How can we expect boys to attend evening classes after a working-day of twelve hours, to say nothing of fifteen, and how can we expect them to derive any benefit from the classes even if they do attend? And what is to be the future of a nation which allows the energies of its youth to be drained away in unremitting toil? We must evidently restrict still further the freedom of parents in regard to boy labour, and also prevent employers from exhausting the strength of the nation for the sake of dividends. The question is a national one and concerns us all.

The remedies proposed are that "street-trading under the age of seventeen should be absolutely prohibited, that no employer should be permitted to employ a boy or girl for more than thirty hours a week, that they should be required to see that for another thirty hours of the week the boy or girl should be enrolled at a proper educational institution, that the age at which school is left should be raised, and continuation schools placed on a more regular and ordered footing." These are some of the suggestions. But the supremely important thing, as *The Manchester Guardian* pointed out a day or two ago, is "to prevent boys from entering any trade—be it the telegraph service, or street hawking, or golf-caddying—which will automatically close upon them when they arrive at manhood."

The Archbishop of Canterbury, Archbishop Bourne, of Westminster, and the Rev. J. Scott Lidgett, President of the Free Church Council, have signed an appeal on behalf of the Imperial Sunday Alliance, and their signatures to the document prove that, among the various sects of the Christian Church, there is a remarkable degree of unanimity with regard to the objects of the Alliance, *viz.*, "the better observance of the Lord's Day, commonly called Sunday."

The Appeal sets forth that the "Industrial workers in every department of labour—mental not less than physical—have with striking unanimity testified

to the necessity for safeguarding the principle of one day's rest in seven." The plea throughout is for " rest," and what strikes one forcibly when reading the appeal is the wide difference in tone and spirit between it and the Sabbatarianism of say thirty years ago when Sunday was, for children especially, the dullest day of the week. And not only is that marked difference noticeable, but there is also a complete absence of all suggestion as to how the day should be spent. Rest from physical labour is the object aimed at together with the discouragement of every tendency which might turn Sunday, either as regards work or pleasure, into a day of toil.

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From point of view of physical welfare alone the case is no doubt able to stand. But even so there still remain the grounds of religious sanction and these also urge their supremely important claims. One fact emerges clearly *viz.*, that we cannot afford to surrender the weekly day of rest. The question as to how the day shall be spent will of course be answered variously by different people ; but all, it may be assumed, will concur in the opinion that self-indulgence and negligence do not belong to rest, and that rest ought not to be purchased at the cost of undue imposition of labour upon others. For one to say how another shall spend the day may not be permissible ; but it may at any rate be indicated that there is an old-fashioned, well-founded, and still well-held belief that when the day of rest has been commenced in the House of Prayer the remainder of the day, with what it contains, has already received a blessing of peace and rest.

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Lord Alverstone, Lord Chief Justice, speaking recently at a meeting in London, said he considered that the publicity given to the proceedings in the Divorce Court was a public evil. He should like to see a stand made by the leading journals and hear them say, " We will not publish these details." It was a matter for serious consideration for those who were interested in the administration of justice and interested in the high standard of the moral character of this nation whether the time had not come when they ought to stop the publication of proceedings in the Divorce Court.

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No doubt many people will at once, and rightly, agree with Lord Alverstone; but it must be borne in mind that there are others, equally convinced that they also have the good of the nation at heart, who believe that in these matters publicity works ultimately for the public good. But surely there ought to be an easy way out of the difficulty and one in which the requirements from both points of view might be satisfied. There are usually more ways than one of doing a thing, and it is conceivable that between extreme silence on the one hand and extreme publicity on the other there is a middle course in which all filth whatsoever shall be thrown into obscurity and only necessary facts, or results, set forth as a deterrent. Certainly not good but evil is spread abroad by the publication of details of an offensive and indelicate character ; and the thing to be deprecated in the newspaper press of the present time is its apparent readiness to pander to a morbid public taste in this respect. The question is one in which parents whose children begin to take interest in the daily press, will be concerned ; and it is thinkable that not only the juvenile but the more mature mind will be all the cleaner for absence of contact with a form of pitch which cannot surely do anything else than defile.

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As many of our readers are aware, the cost of production of this Magazine greatly exceeds the income even when every copy produced is sold at one penny each. The annual deficit is a thing upon which the Editor can rely with certainty. Under these circumstances it is particularly gratifying to be able to chronicle the fact that at a recent meeting of the Committee of the Old Congregation of Larne and Kilwaughter the said Committee unani-

mously and generously voted the sum of two pounds per annum towards the annually occurring deficit. We are grateful for the example. A few more such and the way would be clear.

CHARGE TO CONGREGATION OF KILLINCHY,

On the occasion of the Ordination of Rev. D. J. Williams as Minister, January 7th, 1909.

By Rev. J. J. Magill, B.A.

LET me introduce my remarks by quoting some appropriate sentences from a recent issue of our denominational press: "For generosity, genuine kindness, and affability," says a writer in a recent issue of the *Christian Life*, "our laity will stand favourable comparison with the members of any other religious communion. On that score there is room for nothing but profound gratitude. Yet if more of them would but give *themselves* as readily and as freely as they give their financial support the life of many Unitarian congregations throughout the country would be enormously quickened, strengthened and stimulated, and the spiritual and moral complexion of many a neighbourhood would in consequence be changed for the better. What we want, and what we would here appeal for is more *personal* service, more consecration of self to the general cause, and for the benefit of the whole. Individual indifference is at the root of every decaying congregation for individual indifference like individual enthusiasm is contagious."

Now, we all know that an organised Congregation under the care of a Minister cannot be maintained without generous financial support on the part of the members. At the same time it must be remembered that individual enthusiasm seldom fails in this respect. The first object of a Christian Congregation is not the raising of money, but the promotion of the moral and spiritual well-being of the people. And this end —growth in goodness—can only be realised through the willingness of men and women to place themselves under the uplifting influences that are provided. The greatest benefit in congregational life comes to those who do the most service. Self-sacrifice is the law of spiritual development. "What can I do to advance the highest interests of all connected with this worshipping society?" should be asked and sincerely answered by each adherent of this House. There are those who consider their duty to their church begins and ends with the giving of a subscription. "Do not we pay our stipend regularly?" they ask; "if you want more money we are quite prepared to give it." That attitude is good enough so far as it goes, but it does not go far enough. There is a blessing for the man who gives of his wealth, but there is a greater blessing for the man who gives of his time, of his means, of his energy, who, in short, gives himself.

The usefulness and success of a congregation depend on the extent to which this spirit of sacrifice prevails amongst its members. Think of the power for good in every direction of one hundred, two hundred, or three hundred people banded together to help each other and those about them in following holiness and living noble lives! These people will look to their Minister to lead them, and to teach them the Will of God so far as it has been revealed to him. They will not fail to be in their pews punctually each Sunday. They will eagerly look for that refreshment and encouragement which the service of the Sanctuary devoutly conducted always supplies. They will be so anxious to thank God for His goodness, and to gain some fresh insight into His truth and His ways, that carping criticism of the preacher will find no place in their mouths. Sunday by Sunday they will say to each other in the words of the prophet: "Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in his paths." Can you imagine any institution on earth likely to fill the

hearts and lives of the people with so much gladness as the House of God when regarded in this way?

Could the real lover of mankind desire or conceive of any sight on which he would more readily feast his eyes than the procession of families from the district around this Church—fathers and mothers in the midst of their children—quietly entering and reverently taking their seats in these pews?

And surely those who love the place where God has met them and spoken to them will instil into their children the same interest in the worship which fills their own breasts. I cannot think of people who, being themselves regular attendants at the synagogue, hesitate to bring pressure to bear on their children that they may share the same privileges.

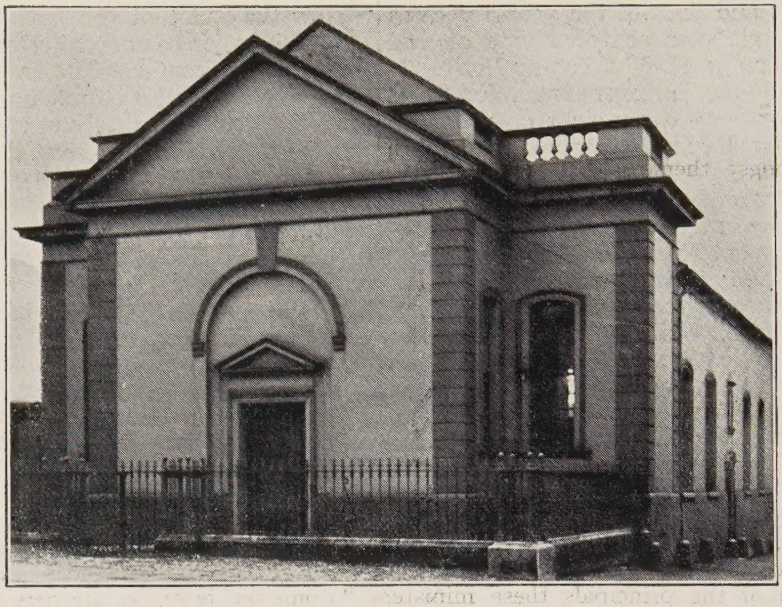
When young people have reached maturity, parents may no longer feel justified in urging so strongly their duty in this matter upon them; but in the tender years of childhood I think it is incumbent on those who have charge of children to bring them into touch with organised religion. Every child in this Congregation (and there are many of them) who has reached the age of seven years should be sent regularly to the Sunday School, and if the attendance be continued until the twentieth year it will be wholly for the good of the young people. It is but seldom that the children of farmers and of other dwellers in the country receive religious instruction in their homes. In justice, therefore, to the boys and girls who are coming forward to take their places in the battle of life, the Sunday School ought to be utilised to the utmost. I hope your new Minister will find a large number of young people eager and desirous of learning assembled in school each Sunday morning. There taught to love the truths of the Gospel of Jesus, and warmly attached to their Church, the boys and girls will fill the ranks of the Congregation, and will be ready in the years to come to help in every good work, and will develop into citizens of whom any neighbourhood might be proud.

Now the fact that you have invited Mr. Williams to be your Minister shows that you have confidence in him. Without such confidence it is quite impossible for a minister to discharge worthily the duties of his office. Trusting him, you will only ask that he shall be true to himself, and give you of his best. You will not expect him to trim his opinions on politics or Theology in order that he may please any individual member. The minister who is fired by the single desire to know the truth, and to speak only what he believes to be truth, is worthy of the highest respect. I can do no better in this connection than quote the wise words of Deacon Farrington regarding that great man—Theodore Parker:—

"Mr. Parker," he said, "makes a distinction between religion and theology; it is a sound distinction. We like his religion; it is exactly what we want; we understand it; and this religion is the principal thing. About the theology, we are not quite so clear; much of it is different from what we used to learn. But we were taught many foolish things. Some of his theology we are sure is right; all of it seems like good common sense; and if some of it does sound a little strange, we are contented to have him preach just what he thinks. For, if he began by not preaching what he believed, I am afraid he would end by preaching at last what he did not believe at all."

GOD'S HAND-WRITING.

Many a sight and sound, and scent, even, of which we have never thought at all, sinks into our memory and helps to shape our character. Never lose an opportunity of seeing anything beautiful. Beauty is God's hand-writing—a wayside sacrament: welcome it in every fair face, every fair sky, every fair flower, and thank for it Him, the fountain of all loveliness, and drink it in simply and earnestly with all your eyes: it is a charmed draught, a cup of blessing. *Charles Kingsley.*



First or Old Presbyterian Church, Newtownards.

FIRST OR OLD NEWTOWNARDS.

By Rev. R. M. King.

We learn from Dr. Reid's History of the Presbyterian Churches in Ireland that Presbyterianism was very early established in Newtown. When Sir Hugh Montgomery arrived in 1606 to take over the estates granted him, he found the country wasted and desolate. Not thirty cabins could be found in the district from Greyabbey round by Donaghadee to Newtown. The only shelter he could find was in the dismantled keep of an old castle, and this place had to be roofed in to shelter his wife and family. Newtownards did not then exist. There was the ruin of the Dominican Priory Church which had been built in 1244 by Sir W. De Burgo. It had been burned, as also had Movilla and Greyabbey by Sir Phelim O'Neill in 1572 to prevent its being used as a garrison for English soldiers. Having built sod bothies for his retainers he next year roofed in the ruined church making it suitable for worship. There his chaplains, Revs. David Magill and James Montgomery, officiated, and began the Presbyterian form of worship, which through varying fortunes has continued till this day. The first minister of whom we have any record is Rev. David Kennedy. Dr. Reid says he was here in 1638; his settlement, however, must have been much earlier. He was deposed by the High Commission Court and fined, but his sentence was reversed in 1641. The sufferings of the Presbyterian clergy and laity at this period were very grievous. In spite of all the efforts of the bishops' courts they stood firm by what they believed to be the right. John M'Clelland with others, had to leave Ireland. He and his companions built a ship intending to seek an asylum in America, and set sail. When more than halfway across they met fearful storms, against which they could make no headway and finally had to turn back. They arrived in Fergus Bay safely, to the disgust of the bishops and the delight of the Presbyterians. Finally John M'Clelland had to leave Newtown and became Minister of Kirkcudbright. John Greg, forced to leave Carrick, came to Newtown in 1650. He was a gifted man and

earnest preacher. He was not long here till he was deposed by Cromwell and obliged to seek shelter in Scotland. Cromwell's power being established, gentler measures were put in force, so many of the exiles returned and amongst them was John Greg. The death of Cromwell and the accession of Charles II. brought new troubles for the Presbyterians of Ireland. Jeremy Taylor evicted from their pulpits all who would not conform, among whom was John Greg. He remained at Newtown preaching in barns and caves, and on the hill sides in defiance of the bishop. When Blood's plot was discovered Greg with six others was arrested and lodged in Carlingford Castle on the charge of treason. Here they would have starved but for the compassion of a kind Christian woman, Mrs. Clark, who supplied them with food. After the execution of the principals these ministers were ordered to quit the country or go to prison in some remote district of Ireland. Powerful influence secured Greg's release, and he returned to his charge. Shortly after this the first preaching house was built in a space between Greenwell Street and Chapel Brae Street, now Movilla Street. In 1670, John Greg died. Rev. Mr. Richardson, of Killinchy, his fellow prisoner in Carlingford, attended his funeral. There he caught a chill which brought on his death and that day week he was buried at Killinchy. There ensued peace to the Presbyterians for years during which they increased and built Meeting-houses. With the ordination of Rev. J. Mears, jun., in 1720, there came the controversy about subscription and non-subscription. In 1723 the portion of the Congregation that favoured subscription withdrew and formed the Second Congregation, now known as First Newtownards under the General Assembly. In 1724 the present fine Meeting-house was built on land purchased by Mr. Mears' father and his predecessor in the ministry. In 1725 the Non-Subscribers having been made into one Presbytery, this Congregation was removed from the Presbytery of Down to the Presbytery of Antrim, where it still remains. The timber for the Meeting-house roof was brought from Lisburn, then famous for its oak forests, and when members of the Congregation went to bring home the timber they were set upon by the Lisburn people and badly beaten. When they returned for the remainder of the timber each man had two stout oak saplings concealed in his load and when the Lisburn men attempted the same tricks they got such a beating that they fled in dismay. As this second party was descending the hills towards Ballymacarrett the burgesses thought it was an armed force coming to attack Belfast, so they barricaded the long bridge. When the Newtown men arrived and saw this barrier, some were for returning, but a powerful young man named Grainger restrained them and said: "Come on, boys, we are here on legitimate business, the authorities have no right to interfere with us in the discharge of it, follow me." In a few minutes the barrier was smashed to atoms and they went on their way through Belfast.

During "Ould" Mr. Dobbin's ministry the six beautiful silver communion cups were presented by Mr. W. Kelly in 1774. During Mr. Sinclair's ministry John Wesley in 1789 visited Newtownards. All the pulpits in the town were closed against him but that of the Old Congregation, and there he preached to crowded and delighted congregations. Mr. Sinclair, along with Mr. Simpson, of the Second Congregation, and Rev. Steel Dickson, of Portaferry, and others, having taken part in the rising of 1798, were tried for treason and sentenced. Mr. Sinclair was allowed to exile himself to America. The others were not so fortunate. Rev. J. Porter, of Greyabbey, was hanged in sight of his manse and meeting-house. Mr. Sinclair's successor, Rev. John M'Ilwaine, uncle of the late Canon M'Ilwaine, of Belfast, was but a few months settled when Lord Londonderry, then a member of the Old Congregation, learned by some means that his brother had been

concerned in the Rebellion. This was too much for his Lordship, so Mr. M'Ilwaine had to leave Newtownards. He afterwards settled at Kilkeel, where he ministered till his death in 1839. Lord Londonderry, determined that only a Loyalist should be minister here, procured the Rev. Joseph Osborne, of Limavady, who had had to leave Longford in 1798 because of his sympathies with the Government. Mr. Osborne was called and came, settling down without installation because Lord Londonderry wished to dispense with the ceremony. Such is the tradition, and as there is no record of installation in the minute books of the Antrim Presbytery, it may be correct. In 1827 Mr. Osborne retired and Rev. Hugh Moore was ordained as assistant and successor. In 1833 he left Newtownards and Mr. Moore became sole minister. During his ministry several improvements in the buildings were effected. Gas was installed, new ceiling put in, the manse re-roofed, floored, and a handsome porch built. In a few years over a thousand pounds was spent on the property. A musical instrument was also purchased, which gave offence to a few. In 1888 Mr. Moore resigned after a long ministry of sixty-one years, and the Rev. George Lansdown was ordained as minister. During his short ministry a successful bazaar was held by means of which a sum of £300 was raised. Mr. Lansdown resigned in 1891, and the Church was dependent upon supplies till the Rev. J. J. Magill, B.A., accepted the call and was ordained in 1894. After a short ministry of two years and three months Mr. Magill removed to Rademon and the Rev. R. Maxwell King, the present minister, was installed in 1896.

Old or First Presbyterian Meeting House, Newtownards.

List of Ministers.

Rev. David Kennedy	...	— 1640
,, John M'Clelland	...	1642—1645-6
,, John Greg	...	1650—1670
,, Thomas Kennedy	...	1671—1688
,, Alex. Hutchison	...	1688—1690
,, John Smith	...	— 1704
,, John Mears, sen.	...	1706—1718
,, John Mears, jun.	...	1720—1735
Rev. Hugh Scott	...	1735—1736
,, Robert MacKewan		1737—1756
,, Ould Mr. Dobbin	...	1757—1784
,, William Sinclair	...	1784—1798
,, J. M'Ilwaine	...	1798—1799
,, Joseph Osborne	...	1801—1827
,, Hugh Moore, asst.	...	1827—1833
,, ,, sole minister		1833—1888
,, George Lansdown	...	1888—1891
,, John J. Magill	...	1894—1896
,, R. Maxwell King	...	1896 —

REPORTS.

Belfast: York Street.—The Annual Meeting of the Sunday School in connection with above was held on Friday, February 19th, and was one of the pleasantest meetings in connection with the Church during the year. After tea the chair was taken by Rev. Alex. O. Ashworth, who gave a short account of the School during 1908, and referred to the scheme of religious instruction and examination of the Irish Non-Subscribing Association's Sunday School Committee, expressing regret that the School could not join in it. He then distributed the prizes according to the marks for attendance and attention to lessons. A short programme of music and recitation by the scholars followed, every item of which was loudly applauded, and encores in two cases called for.

Comber.—The Christmas Treat was held on January 29th. After tea an operetta entitled "The Fairy Ring," arranged and performed under the supervision of Miss Eva Andrews by young children; two dramas, called "The Suffragettes" and "An Ugly Customer," arranged and performed under the supervision of Miss Eileen Andrews by older members, were among the chief items. During an interval, prizes to the number of thirty were distributed by Mr. Dunkerley. Much credit is due to the Misses Andrews, and to the performers for the success of the evening, as the entertainment was greatly enjoyed by all present. It was repeated on February 4th to a crowded house; proceeds for the benefit of Choir and Sunday School.

Crumlin.—On Tuesday evening, February 16th, the Annual Meeting of the Congregation was held in the Schoolroom. There was a fair number present and after tea, which was generously provided by Mrs. Hamilton and Mrs. Aicken, the business part of the meeting was proceeded with. Mr. John Hamilton (Hon. Secretary) read his report, enumerating the events in the history of the Congregation for the past year. Rev. W. A. Weatherall, to the regret of all the members, resigned the pulpit at the end of July last, but the Congregation was fortunate in having to depend on supplies only for one month, for on the 3rd of September the present minister was ordained. Mr. Franklin Manderson (Hon.

Treasurer) intimated the Church to be financially sound. After the election of officers and members of Committee (the same persons as last year being unanimously re-elected) and an address by the Minister, a programme of songs, accompanied by Miss Logan (Organist), and selections on the gramophone by Mr. Rankin, was gone through, and in this way a pleasant evening was spent.

Greyabbey.—The Annual Soiree in connection with this Congregation was held on Thursday, January 28th, and was well attended by a numerous company of members and friends from all the surrounding district, and including every religious denomination. Tea was dispensed from 7-30 till 8 o'clock, by a band of willing workers, and after the tables had been cleared, the chair was taken by the Rev. Thos. Munn, who in a felicitous speech welcomed all present and introduced a most interesting programme. The Choir, under the direction of Miss Barnes, rendered several part songs, and solos were given by the Misses Barnes, J. Mawhinney, G. Thompson, Regan, M. J. Mawhinney, Gibson, Finlay, Rev. J. Donnelly, Messrs. F. Gibson, G. Gibson, W. Regan, A. Gibson, &c. Recitations were admirably rendered by the Misses Barry and M'Bain, both of Belfast. The programme was interspersed by addresses given by the Rev. J. A. Kelly, Dunmurry, and Rev. G. J. Slipper, Moneyrea. The usual vote of thanks was proposed by the Rev. Charles Thrift and seconded by Mr. Herbert Barnes; and the enjoyable evening was brought to a close by all joining in singing "Auld Lang Syne."

Holywood.—On Thursday evening, Jan. 28th, a most enjoyable Lecture was given in the Schoolroom of the First Presbyterian Church by the Rev. W. H. Drummond, B.A., of All Souls' Church, Belfast. The lecture was entitled "Winter Wanderings in Africa and Sicily," and was illustrated by a fine series of limelight views. There was a large attendance and every one listened with great interest to Mr. Drummond's vivid description of the many interesting places he visited when travelling abroad a year ago. In consequence of the recent terrible earthquake in Sicily and Southern Italy especial interest was taken in the account of those places, and the lecturer brought home the dreadful nature of the calamity by showing on the screen a number of views of the wrecked towns. A hearty vote of thanks to Mr. Drummond, moved by Dr. Mellone, and passed with acclamation, concluded the proceedings.

Successful and well-attended meetings under the auspices of the Holywood Total Abstinence Society were held on January 26th and February 9th. At the January meeting the speaker was Mr. Duncan Kirkwood, who gave a most stirring and interesting address; the following provided a most enjoyable programme: Mrs. Branagh (banjo solos), Miss Semple (recitations), and the Masters Ivan and Willie M'Crum (piano duets and solos). At the meeting in February there were two speakers, Rev. J. A. Kelly, of Dunmurry, and Mr. John Malone, of the Irish Temperance League. Both gave earnest addresses, as also did Dr. Mellone, who was in the chair. Miss May Dickson and Mr. Crossley D. Patterson delighted the audience with their singing, and so did Miss Kelly with her violin solos.

Larne.—On the evening of 5th ult. the usual winter re-union of the scholars and teachers of this Sunday School was held in their spacious and comfortable Schoolroom, which was tastefully "decored" for the occasion by Miss Nelson, Trafalgar House, and Miss Janie Gledhill, assisted by Mr. Willie Bell. The weather proved decidedly unpleasant, but this did not appreciably diminish the attendance, for considerably above 100 all told were present at 7 o'clock. After devotional exercises, Miss M'Ninch, of Ballyboley, presiding at the piano, tea, fruit-loaf and pastry were dispensed *ad libitum* by the teachers, Miss Nelson, the Misses Gledhill, Miss M'Ninch Miss M'Kee, Messrs. Wright, Stewart and N. Canning, assisted by Mrs. Tate, Miss Rock, Miss Maggie Beggs, Messrs. H. and J. Canning and Mr. Joe Nelson, who also acted most efficiently during the evening as Master of Ceremonies. Prizes were then distributed for excellent attendance during the year 1908, and it was found that two pupils, Miss Lilla Nelson (for the second year) and Miss Lizzie Callwell had been present on every Sunday on which school was held; while some had been absent only once, some only twice, and some only three times. A nice little programme was next submitted, *viz.*, two songs by Miss Annie Wallace, two by Mr. A. Stewart, two quartettes by Messrs. Wright, Holmes, J. and N. Canning, and a reading by Miss Gledhill; after which games, some of a quiet nature, and one at least somewhat exhilarating and which seemed the most popular, *viz.*, "The Grand Old Duke of York," were indulged in with great zest till a little after ten o'clock, when fruit and cake having been dispensed, the juniors retired, leaving the seniors in possession of the floor, which they held and utilized in a graceful and enjoyable manner till midnight, when an exceedingly happy and profitable meeting came to a close.

Moira.—Our small Congregation has lost one of its most promising young members, Mr. James Wilson, who has gone to the State of Montana, U.S.A. Though but young in years he took a deep interest in a quiet persistent way in all that tended towards moral and spiritual advancement. We were looking forward to his taking a leading part in the encouragement which is best given to others by a good example of earnest living. He was Secretary in the Moira Good Templar Lodge, the members of which presented to him an inscribed medal on a chaste albert guard, and a letter of warm appreciation of his valuable services.

Newry.—A very pleasant Sunday School Soiree was held in the Schoolroom of the First Presbyterian Church on Tuesday evening, February 10th. The weather was most unfavourable, as heavy rain on the night before had made the country roads very bad, and most of the children had to come long distances—in some cases five miles. In spite of this, and the cold wind and rain on the evening itself, there were about sixty-five children present, some of their parents, and friends from Warrenpoint, by the kind invitation of the teachers. The room was prettily decorated by Miss Maggie M'Combe, and its bright and cheerful appearance presented a striking contrast to the cold and gloom outside. The chair was taken at 5-30 by the Rev. W. E. Mellone, and proceedings commenced by singing a hymn, after which tea was served. Once the attack on the excellent tea and cakes had begun, all were busy for a considerable time. The tea makers were Mrs. Thompson, Mrs. Warnock, the Misses M'Combe, Miss Scott, and the Misses Warnock. After tea, the list of prize-winners was read by Mr. C. Warnock, superintendent of the Sunday School. First prizes were taken by Maggie and Joseph Mitchell, who had attended the maximum number of Sundays; James and Maggie Lockhart, who had only missed two Sundays, and James Little, who had only missed one. Second prizes were taken by E. and J. Mitchell; Annie, Willie and Martha Little; Samuel Thompson, and Aggie Lockhart. Third prizes were taken by Ellen, James and Henry Thompson; Annie Crozier, Isaac Mitchell; Willie, Albert and Sarah Little; Desmond, Chareen and Dorothy Pinkerton. The prizes were distributed by Miss Irvine, who was for some years a teacher in the Sunday School. The Rev. W. E. Mellone gave an address in which he spoke of the useful work done by Sunday Schools, and referred to distinguished men who as boys had passed through that Sunday School. Amongst others, he mentioned a recent Prime Minister of one of our great Colonies, cousin to the lady who had distributed the prizes, who had been for some years a member of the Newry Sunday School. He also mentioned the fact that one of the first Sunday Schools was founded by Dr. Kennedy, of Bright, Co. Down, so that to Ireland and to County Down belongs the honour of being among the first in the history of Sunday Schools. The chairman's address was followed by votes of thanks to the ladies who had provided the tea, to Miss Irvine for kindly attending the Soiree and distributing the prizes, and to Miss M'Combe for her decoration of the room, and to Mr. Mellone for all the help he had given to the Congregation during the past year, and for taking the chair that night. An attractive musical programme was rendered by the children, including an action song and musical drill, by May Megaw, Maggie Mitchell, Ina M'Combe, Chareen, Dorothy and Desmond Pinkerton, and Jennie Mitchell. Their performance did credit to Miss M'Combe, Organist of the Church, who had trained them. Other items were recitations by Jennie Mitchell and Dorothy Pinkerton, and a duet by Chareen and Desmond Pinkerton; and the performance closed with selections on the phonograph by Mr. Megaw, which were greatly enjoyed. Games were kept up till after nine, and the evening closed by singing the National Anthem.

Newtownards.—On December 6th, at a meeting of the Congregation, specially convened, Messrs. James Wilson, Hugh Ferguson, Samuel Harrison and Robert Ferguson were appointed trustees for the Church and Manse, under Sir Martin Peto's Act. On February 7th the annual meeting of the Congregation was held after morning service, when the Treasurer's statement of accounts was read and passed, Committee, Treasurer and Secretary appointed, and votes of thanks passed to the late Committee and Officers and to the Organist and Choir for their services during the past year.

Rademon.—A Party was held for the children attending the Sunday School, Day School and Reciting Class on Friday evening, February 12th. At six o'clock the young people assembled. Tea was immediately served, and very quickly the good things provided disappeared. Afterwards books were given to the members of both Schools. Three of the children in the Sunday School had been present on fifty-two Sundays of the year, and consequently received two books each. Games followed, which were entered into most heartily and, judging by the noise and dust, greatly enjoyed. At nine o'clock there was given to each child a bag containing sweets, almonds, raisins, an apple and an orange. A very hearty vote of thanks was passed, with best wishes for her happiness in her married life, to Mrs. Robert Dick, of Ballymoney (formerly Miss Mary M'Robert, of Ballynahinch), by whose kindness and generosity the eatables had been provided. It was most gratifying to Mrs. Dick's old friends in Rademon to be thus reminded of her interest in the School and Congregation of which, until lately, she was a member.

Raloo.—On Friday evening, 12th February, a most successful Soiree and Concert was held in the above Church. The following ladies presided at the tea tables: Mrs. Tate, Mrs. Moore, Mrs. M'Cleery, Miss Gray, Miss Craig, Miss Blair, Miss Larmour, Miss Tate, Miss Mehaffey, Miss Mahon, Miss M'Dowell, and Miss S. Craig. After tea, Rev. J. M'Cleery having expressed his pleasure at seeing so many present, moved that the chair be taken by Mr. Samuel Magill, of Larne, and this having been seconded by Mr. C. Knox and carried with acclamation, Mr. Magill took the chair and in his own inimitable way thanked

the audience for the honour conferred upon him. In the course of a pleasant and genial speech Mr. Magill reviewed the history of the Congregation, pointing out that the Meeting-House is now seventy-one years old and remarking upon the fact that the men and women who built it had all passed away. Many of the old familiar faces he used to be well acquainted with were no longer there, but he rejoiced to see the young people coming along, and to know that they were so honourably upholding the banner and preserving the landmarks which their fathers had set up. Everywhere he perceived signs of a more cordial agreement among the various religious sects, of a willingness to accept and apply the principle of the Golden Rule, and to unite in the endeavour of securing civil and religious liberty. It might be a long time, he thought, before we should all see eye to eye in matters pertaining to religion, but he called upon those present to "agree to differ" on things we do not quite understand, and strive to know the truth without getting excited or spiteful. The programme of the evening was then proceeded with. Mr. Stewart, Larne, sang "The Four Jolly Smiths," and was followed by Miss M'Dowell, who sang "Jessie's Dream," for which she received an encore; Mrs. Buchanan, The Rectory, Kilwaughter, playing the accompaniments. The Rev. C. H. Buchanan sang "The Holy City," and Miss Finlay, Woodburn, played a pianoforte solo, "La Calaclare." Messrs. Holmes, Wright and Stewart sang "Poor Old Joe" in an amusing way. Mrs. M'Keown, Kilwaughter, sang "Last Night," for which she was encored and sang again. Mr. Foulis, Larne, gave selections on his gramophone. Miss M'Dowell sang "Good-bye, Yellow Bird," and for encore another song; Rev. C. H. Buchanan sang "Ora Pro Nobis," and Messrs. Holmes, Stewart, Wright and Canning sang "Call John to teach us this Song," after which they sang again. Mrs. M'Keown sang "Kathleen Mavourneen," and was encored; Mr. Foulis gave more selections on the gramophone; and Mr. Magill gave two Scotch readings. Mr. Holmes, Organist of Larne and Kilwaughter Old Meeting-House, played the accompaniments in excellent style. Each item on the programme was well rendered and equally well appreciated. With Mr. Magill's reading the programme was at an end, and a vote of thanks to the tea-makers, the performers, and to the chairman, proposed by Rev. J. M'Cleery, and seconded by Mr. W. White, brought a most enjoyable meeting to a close.

Unity Guild.—The January Meeting was held in Mountpottinger Schoolroom on Wednesday, January 27th, when a fairly large audience gathered to hear Mr. Kendrick Edwards open a discussion on "Ideals and Suffrage." The opener, who divided his subject into four sections, dealt with the question in a manner that showed he had devoted considerable time and thought to his task. In the course of his remarks, which were illustrated by a large diagram specially prepared, Mr. Edwards gave it as his opinion that at the present time we were further away from our ideals than at any previous period in the history of the race; but held out hopes for the final emergement of man from the industrial epoch to his ideals. He further questioned whether women really wanted the suffrage in view of the fact that there was a well-supported anti-suffrage league. A short discussion followed, but in this respect the meeting fell rather short of anticipation.

Good thoughts are true wealth. They are fountains of living water. They are gems that always shine. They are impenetrable shields to protect the character. They are goodly apparel for the mind. They are right noble companions. They are fair angels of light. They are flowers of rich beauty and fragrance. They are the seeds of noble actions and noble institutions. They are moulds in which exalted characters are formed. They make good and great men. They are a nation's mightiest bulwarks. A good thought is a good legacy to bequeath to the world.

"Alpha Beta."

Marriages.

M'CORMICK—M'ILWRATH.—February 5, in the Unitarian Church, Killinchy, by the Rev. D. J. Williams, Henry, third son of the late James M'Cormick, Island Rainey, to Sarah, second daughter of William M'Ilwrath, Baloo, Killinchy.

M'CULLOCH—JORDAN.—February 17th 1909 (by special licence), at the residence of the bride's mother, Church Street, Downpatrick, by the Rev. M. S. Dunbar, M.A., assisted by the Rev. Principal M'Culloch, Glasgow, father of the bridegroom, William M'Culloch, to Margaret (Meg) Muntz, daughter of the late James Jordan, Downpatrick.

Death.

MOORE.—January 28th, at Clady, Templepatrick, William Johnstone Moore, aged 75 years, beloved husband of J. E. Moore. Interred in the Old Burying Ground, Templepatrick, on Saturday afternoon, 30th. January.

Printed by J. W. Boyd, 2, Union Street (first door from Donegall Street), Belfast. May also be had from Miss M'Caw, the Depository, Rosemary Street, Belfast; and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, Moneyrea, Comber, Co. Down.

Ulster Unitarian Christian Association,

35, Rosemary Street, Belfast.

Business Hours—10 till 5. Hon. Secretary—Rev. J. A. KELLY.

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